

# Light

on

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## MY FIRST CONTACT WITH THE SPIRITUAL WORLD

### INVESTIGATOR'S CONVINCING EXPERIENCES

By W. A. CALL

MONMOUTH, *February 27th, 1935.*

I AM not at all sure if I am right in alluding to the wonderful messages which I quite recently received through Mediums at the L.S.A. as "first contact." They were certainly the first from which I have derived unquestionable proofs, as I had never attended a seance, or had a private sitting of any sort until last week. I have at times felt some unseen presence trying to force itself on my attention, but have never felt quite sure. It was this condition of uncertainty which led me to make investigations.

Exactly eleven months ago, I lost my wife, and after 40 years of close and constant companionship, the blow was very hard to bear, and I wondered if I should be able to carry on. I only had the most ordinary ideas of the life after death, and my wife and I never discussed the subject.

I carefully considered this from all angles, and came to the conclusion that it would be absolutely necessary to convince myself of the reality of a spiritual world before I could really hope to be able to carry on with my normal life here, not necessarily to be able to communicate with my wife, but to be able really to assure myself that, although invisible, our friends who had departed from this world were still around us, and that we could feel their presence although unseen.

I applied for help to one of the greatest possible authorities on this subject, who gave me invaluable advice, and recommended a course of serious study before going further into the matter.

I joined the L.S.A. last autumn, and here again I was advised to convince myself of the reality of survival before making any practical investigations. This I have been doing for the last eight months, and by the help of books from the library, and also carefully considering the question from an entirely religious point of view, I brought myself to such a state of belief and assurance that, had I been unfortunate enough not to receive any communications during my sittings, I should in spite of this have still retained my unalterable belief in survival.

As it happens, the results of my investigations were far beyond what I could possibly hope to expect, and as I have been told that these were somewhat

exceptional for a beginner, I am here describing a few of the more outstanding messages which came through to me. It is of course impossible in a limited space to do more than give a few details.

#### THE FIRST SITTING

My first sitting was with Mrs. Ruth Vaughan, whose control gave me some startling evidence of a very private nature. As most of the facts, however, were within my knowledge, they would not be of much practical use as evidence except to myself, but I was convinced that I got into immediate contact, not only with my wife, but also with members of my family, including my father and mother, the latter of whom died when I was only about four years old and of whom I have but little recollection. They were all accurately described by the control, who correctly gave full details of an oil painting of my mother which I have at home in Monmouth. Some of these facts were again referred to accurately at later sittings which I had with other Mediums, everyone of them being quite unknown to me.

The same afternoon (Wednesday, February 20th, 1935) at a public clairvoyance seance held at the L.S.A. by Mrs. Brittain, there were some points worth recording. About 30 people were present. The Medium turned to me early in the proceedings and most accurately described my wife, whom she said she saw sitting next to me, and got the pet name correct, with the exception of one letter. The following is remarkable:—

Mrs. Brittain said, "I see the figure 3 very plainly, also March. I suggest March 3rd, an important date, possibly an anniversary."

I could connect nothing with this date. I asked if she was quite sure. Yes, quite sure of March and 3. "At any rate," the Medium said, "make a note of it; you will possibly find out later, but this was quite plain."

The sequel to this came next day. On Thursday morning, February 21st, at a private sitting with Mrs. Abbott, I got direct control and my wife at once communicated. She gave me much evidence of a very private nature, and I have absolutely no doubt whatever that she was there. She said that she could see all I did at home. I asked for some little details for evidence. My wife said: "Do you remember just after I passed away, you yourself made two enlargements of my photograph, and you hung them both up besides your bed? You often talk to them, and I try to attract



your attention by tapping on the glass, and it worries me because you cannot hear."

I knew nothing of the tapping on the glass, but it is perfectly true about the two photographs, and they hang exactly in the place stated.

I asked if she could tell me anything about March 3rd. Here the Medium became most agitated and began to cry. She said: "Of course I can; I couldn't make that woman understand yesterday; I tried so hard, but she *wouldn't* see. I showed her 31, and she only said 3. You know March 31st is our wedding anniversary, and I was so anxious for you to remember it. You know that March and April are our months."

This is quite correct. March 31st is our wedding anniversary, and, strangely enough, April 1st was her birthday. These are just little sentimental details of no interest to anyone but myself, but it is to me absolutely amazing that a mistake in a date made by a Medium on one day should be corrected in a subsequent sitting with somebody else.

On Friday, February 22nd, I had a private sitting for clairvoyance, of nearly two hours duration, with Miss Frances Campbell, who left me completely amazed. Miss Campbell gave me seventy-eight different messages, over 60 of which were correct, repeating information which had been given at the previous sittings. She gave me full and accurate details of all the members of my family, and even told me that there was a gentleman who claimed to be my grandfather. I never knew him, as he died 13 years before I was born, but he said that his second initial was the same as the second initial of my son, now living with me. This is correct; my grandfather was William Berkeley Call, and my son was named after him—Rowland Berkeley Call.

#### OUTSIDE MY KNOWLEDGE

But the following details are the most remarkable of the lot. They were quite outside of my knowledge and I have since verified these as being correct on my return home to Monmouth.

Miss Campbell said: "I see the letter P, P, P, repeated several times. It is a man outside your family who is insistent to get you. He wants you to help him to contact somebody else. She will be difficult to get. He died tragically some time ago, and knew you well. He is standing behind you, laughing and patting you on the back, and seems amused to see you here. Do you remember your talks when he tried to bring you in contact with Survival just after your wife died? He mentions lack of sympathy with his wife on Survival. He says: 'She is looking at my photo in the *downstairs* room, and I quite agree that the smaller one is the better of the two. I SAW YOU BOTH ON WEDNESDAY. IT WAS A GREAT MISTAKE ABOUT

THE GARDENS.' Shows a church on a high hill associated with him, and seems afraid of coming into conflict with the parson. He liked his own opinions."

I was able to take full notes of this, and that was the message exactly as it came through. To me, most of it was meaningless, and after the sitting I tried to think who "P" could be. It then occurred to me that it might be a certain Mr. Perry, whom I knew slightly, and who used to live in a fairly large house with grounds near Llandogo, some nine miles from Monmouth, where I live. We certainly did have some talks on Survival, and I know that he died very suddenly from heart failure in August last. Just this much I knew, and no more, beyond the fact that his wife and family gave up the house at Llandogo shortly after his death and took up residence in Monmouth, where they are living at present.

The rest I could make nothing of, but on my return home, supposing that it was the person I had thought it might refer to, I called on his wife and showed her these notes.

She was certainly amazed, and told me that this was surely her husband. She then showed me a large photograph of him in the *ground floor* room, taken in army uniform, and also showed me another smaller one on the wall near by. She told me that she often talks to his photograph, but much prefers the smaller one in civilian dress as being more as she knew him in latter years.

She also told me that, previous to his death, he was anxious to do up all the gardens, and she did not approve of his spending so much money over this, as the lease of their house was shortly to expire. But he insisted against her will. On *Wednesday* last (the day actually mentioned in the message) her two daughters visited their old home and found the gardens in a very dilapidated condition, much overgrown, and the whole place looking very neglected. They spoke of this to their mother on their return, when they all said it was such a pity that he spent all that money for nothing.

All this, to me, is most remarkable, as I knew nothing at all of the private details about the preference for the small photograph, and the daughter's visit to their home took place on the same Wednesday that I was in London on these investigations, and their regret about the money spent on the gardens they fully confirm. Mrs. Perry, who has very kindly allowed me to use her name in connection with these incidents, verifies every detail, even to the actual day of the week mentioned, *i.e.*, Wednesday last.

#### WHAT IS THE EXPLANATION?

Well, now, have I been deceived or am I deluded? Impossible, with such a quantity of actual facts brought before me, and again repeated at subsequent sittings with other strange Mediums.

It is all telepathy, or thought reading, I hear some suggest?

Surely not, when many of the facts given were quite outside my knowledge, and some of the events happening nearly 150 miles away on the actual day when I was in London.

An impersonation by some evil spirit?

Very well. If an evil spirit can tell me of so many things closely connected with my wife and family, and bring me in such complete contact with them after their departure, I can only say that he is surely a very desirable person to know, and can honestly remark: "Pleased to meet you!"

The work of the devil?

If so, we have misjudged him. Any person who can bring you comfort of that sort surely cannot be as black as we have painted him.

Certainly not. I am perfectly convinced that I have found my friends. Had I received no other evidence, the Perry episode would have been quite enough to prove that I had actually contacted a discarnate spirit, and if all this has made me happy again, and given me reassurance, what can anything else matter?

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# SPIRITUAL LAW IN NATURAL WORLD

## MR. J. D. BERESFORD ON THE SECRET OF FAITH HEALING

**R**EVERSING the title of Henry Drummond's book, *Natural Law in the Spiritual World*, Mr. J. D. Beresford, famous as novelist, playwright and mystic, lectured on "Spiritual Law in the Natural World" to a crowded gathering at the L.S.A., South Kensington, on Thursday evening last week (March 14th). Mr. H. F. Prevost Battersby presided.

Mr. Beresford began by recalling that he lectured to members of the L.S.A. in Queen's Square, London, some twelve or thirteen years ago—his recollection being that he was then very argumentative and dogmatic. Since then he had learned that although reason was a wonderful instrument, and distinguished man from the animals, it had its limitations and could not be trusted to reach ultimate truth. All reasoning was based on selected premises, the nature of the selection being determined by personal bias. Thus, faced with the same political data, one might become a Socialist and another a Conservative, and both would justify their views quite honestly by a process of reasoning.

Becoming autobiographical, Mr. Beresford said his father was an Anglican clergyman and he was brought up to believe in Evangelical Church doctrines, including eternal punishment. He supposed he believed what he was taught by his father, but he could not recall that the fear of eternal punishment kept him from doing what he wished to do, even when he knew it was wrong. He grew up with strong religious emotions; but, looking back, he did not think that the ritual and teaching of Christianity, as he experienced them, had much permanent effect on him, and at the age of 21 he completely lost his belief in formal Christianity.

### OVER TO MATERIALISM

Following this, he became far more religious in feeling, but went right over to Materialism. Those were the days of the biologist, and biology was—and still is—the most materialistic of the sciences. It was in the middle 90's, when the influence of Darwin and Haeckel was strong. For a time he was afraid to read anything that might shake his belief in the finality of the Materialistic philosophy. He chose Materialistic premises and reasoned from them.

A change came with his first reading of F. W. H. Myers' *Human Personality*. There he found evidence of facts from which deductions could be drawn not consonant with the conclusions of Haeckel; and in the last twelve years his mind had moved on very rapidly, so that he realised that the premises from which he had reasoned were forms of illusion—illusion in the sense that they represented no ultimate reality. Finally, he met a Mystic who taught him certain things which helped to bring him to his present position.

Mathematics had gone further than biology in helping them to understand the universe. It had been demonstrated, in effect, that matter, as such, did not exist—that the ultimate particles were ideas and not things. It had, indeed, been suggested that the basis of matter was consciousness, and on that hypothesis all the phenomena of the seance room became logically explicable.

Speaking of faith healing, he said that a retired doctor told him of a case which astonished the medical men concerned. A young woman was to be operated on for club foot. She was given an anaesthetic, and when the surgeon uncovered the foot to begin the operation he found the malformation was gone. Not knowing what to think, the doctors bound up the foot and the patient was left to believe that an operation had taken place. His suggestion was that, in a half-conscious condition, the woman believed implicitly that her foot would be cured, and it was cured.

He had heard, although he could not vouch for it, a somewhat similar story regarding a cancer case.

When the operation was begun it was seen that, from a surgical point of view, the case was inoperable, and was abandoned. But the nurse, wishing to comfort the patient, who was believed to have only a few days to live, told her the operation had been successful—and the woman recovered.

His belief was that natural law was only a representation on the material plane of a spiritual law which could override it on the rare occasions when the necessary conditions obtained.

### NO ABSOLUTE CERTAINTIES

Scientists now spoke of the Law of Probability, for there were no absolute certainties in Natural Law. The exceptions might occur very rarely, but an absolute law cannot recognise any exceptions whatever. Faith healing at Lourdes, for instance, was said to be effective only in one case in ten thousand. The thing that allowed the Spiritual Law to act, apparently, was that the patient should be single-minded—should believe with heart and mind and soul, and in this reason had no part. There could be no faith healing so long as reason was in control. The intelligence must submit itself to the inspiration of the urgent, creative faith.

The way to encourage the operation of this Spiritual Law, he believed, was to find unity of spirit within—to recognise as a literal fact that the Kingdom of God is within us. If they could find this unity within, they would be seers and saints, and give out love freely and spontaneously.

If only conditions could be provided for the Spiritual Law to manifest itself freely and continuously, they would have a new heaven and a new earth.

Answering questions, Mr. Beresford said he believed in Survival, but he also believed that, in order to survive consciously, we must earn our immortality while we were on earth.

### "THE INNER VOICE"

A number of correspondents have written in regard to Mrs. Cadell's article (LIGHT, March 14th), on "The Inner Voice," pointing out that the words she heard, "Where all is peace and joy and love," occur in the well-known hymn beginning "Around the throne of God in heaven."

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# THE PATH OF PEACE

Review by H. F. PREVOST BATTERSBY

MR. PAUL BRUNTON, whose *Search in Secret India* has been widely read, has met in his wanderings one of the "Wise Men of the East" who had been able to read his inmost thoughts, and even to see, he tells us, that "I had also lured the gnomes of thought to mine for strange enchanted gold in the depths of my spirit;" and, moved by a sense of powers so little understood, he contemplated "an exploration right across Asia," which was to include Egypt, Syria, Irak, Persia, India, Nepal, Burma, Ceylon, China, and the Gobi Desert, to question sheikhs, fakirs, Sufi mystics, Yogi magicians, wonder-working lamas, Buddhists, and century-old sages as to the sources of this power.

But at the last moment, with his kit packed, while he "sought a few hours escape among certain friendly trees in the green country side . . . a hand," he records, "seemed to touch my shoulder, so I raised my head and looked upwards, to find a benignant face bent over me. And he whom I had known in the Orient, the Wise One of the East, appeared before me."

The message he brought, too long to quote, was to the effect that Mr. Brunton was to remember his fellows in distress before setting out to "commune with the Divine Ones"; which he interpreted as a command to write this book\* in which, he foresaw, "there would be sentences that would hold the marrow of days spent in mourning, and phrases would fall from my pen which would embalm tears that once fell from my eyes;" and, he explains, "Because I spent the years stretching my philosophic soul upon the rack until I found the truth, I am in no mood to listen to polished platitudes nor to write them."

We may, he suggests, trace the descent deep into materialism "of scientific and philosophic thought since the year 1833, when Darwin published his epochal *Origin of Species*."

That year may date the descent, though the *Origin* was published sixteen years later. He seems rather to resent, while accepting its findings, saying, "We can trace our kin to the ape, with a wealth of detail and proof for this miserable pedigree;" but surely such scorn of our humble relations is a sort of spiritual snobbery. The ascent of Man seems to some of us a truly exciting and inspiring business.

But these considerations lead, perhaps a trifle lengthily, to the purpose of the book.

"It is somewhat ironical," he says, "that Man's very self—his true nature—has become a secret in these days."

It has become a secret right enough, and these days would, one thinks, be best adapted to concealing it; but when, save to the very few, has it been anything but a secret, at any rate in the western world?

To re-discover it he offers us, first, Meditation; which, he admits, is almost a lost art in the west.

"The initial battle of overcoming the brain's unwillingness to come to rest is perhaps the hardest, but it must be fought . . . He who would attempt to know his Overself must learn to retire into his mind as a tortoise retires into his shell . . . All you have to do is but to abstract your mind from all other thoughts save this one line of reflection which you set down as the subject of your concentration."

It sounds simple, but, as he adds, "Its difficulty will astonish you. The brain will rise in mutiny . . . But it can be done."

"At the centre of our being dwells this wonderful self, but to reach it we must cut a channel through all the thought-debris which rings it in, and which forces

us to pay unceasing attention to the material world as the only reality."

As aids he gives a technique of self-analysis; one key to success, he says, is to think very slowly; to watch your thoughts working, and ask, "Who is the thinker?"

"A man commonly thinks that he knows what he means by his self," wrote F. H. Bradley. "He may be in doubt about other things, but here he seems to be at home." but to know *that* it is and *what* it is are leagues apart.

As a help to the tracking, Mr. Brunton describes a simple breathing exercise. "There exists a profound connection between breath and thought . . . the early Jesuits in the west, and the early Yogis in India, embodied breathing exercises in their system of training. We have yet to understand that breath can also be used to resist the diseases of the body, to endure the effects of extreme heat and cold, and to change the tone of one's thoughts."

Said a Yogi adept: "Through a breath we make ourselves as powerful as gods, equally as we may go down into insanity, incurable diseases and sudden death."

But the exercise Mr. Brunton recommends is only intended to "restore a harmonious rhythm to the human machine," and may be practised without fear of evil consequence, and as an aid to that awakening to intuition "within whose strange clasp we become conscious of an intense awareness of infinitude . . . discard the petty and personal, and discover our illimitable and divine nature."

Yet, he realises, "there are some temperaments which will find it almost impossible to take up this path of introspective self-analysis . . . their minds are not built in a way that will permit them to hold their thoughts to such a topic," indeed some Indian teachers aver that, with rare exceptions, the European mind is incapable of adapting itself to the Indian mentality.

I would suggest that those who find insuperable difficulty in meditation, should make trial first of the breathing exercises; for though Mr. Brunton is perfectly right in placing the other first, adepts have recognised that the transposition is often a great help to the restless mentality of the westerner.

But difficult as is the training, even a partial success is worth while, since it means a mental recognition of our own divinity, and, as Mr. Brunton puts it, "In your serenest exaltations you will realise this profound truth, *that you have never really parted from God!*"

## A BROTHER'S APPARITION

*The Destiny of Man* is the title of a book, written by Mr. C. A. H. Selling, of Port Shepstone, Natal, dealing with psychic phenomena and their interpretation.

One of the incidents described by him is as follows: Not far from the author's home was the Government School for the district, the headmaster of which came in to Mr. Selling one morning and related that, soon after retiring the night before, his younger brother, then in Europe, had appeared quite distinctly by his bedside. The form had remained there for some time and had then slowly disappeared, with a peaceful and happy expression on its face, and waving one hand as with a farewell gesture. The schoolmaster expressed the opinion that this must indicate that something serious had happened to his brother; and, being a man of methodical habits, he thereupon made a careful record of exactly what had taken place. A month later a letter arrived, containing the news of the brother's death, almost exactly at the time when, allowing for the difference of latitude, the schoolmaster had seen the apparition,

\* THE SECRET PATH, by Paul Brunton, London. Rider 1935. 5/-.



## A "CONTROL" PROBLEM

By HORACE LEAF, F.R.G.S.

RECENTLY I was invited to sit with Baroness M. to test her mediumship. Two years ago, when almost unacquainted with Spiritualism, she began a series of sittings with a small group of friends to see whether she could obtain evidence of a spirit world. Almost immediately she was controlled successively by four entities who claimed to have been selected to give a correct interpretation of the teachings of Jesus. This surprised her, as she had no special interest in the subject, although she held orthodox views regarding it.

To her amazement she found the communications did not correspond with her own ideas. Feeling interested, however, she persevered, sitting once a week. She has received a lengthy series of addresses on various subjects, chiefly about the supposed teachings of Jesus. An idea of their originality is the assertion that Jesus did not want to die, and was terribly afraid of the fate that was overtaking Him. To the last moment of His life this fear and unwillingness predominated. Apparently He did not believe that He was destined to save the human race from spiritual suffering.

Up to the time that I sat with the Baroness, Jesus himself was not supposed to control her, but on that occasion He is said to have done so. The whole affair was tremendously dramatic and impressive. Although I was prepared to attribute a good deal of what transpired to other than the Medium's subconsciousness, the whole affair was perplexing.

The explanation was forthcoming when a Hindu spirit controlled me. He stated that the Baroness had been selected by a group of spirits to fulfil a spiritual mission for the world. They were anxious to propagate the real facts of the life and teachings of "a great spirit," apparently Jesus, through her, for the upliftment of mankind. The personality which claimed to be Jesus was not really Jesus in person, but a "concept" of Him that had been created by the entire group of spirits concerned. This thought-form had controlled the Medium, and must be regarded as a symbol of the work the lady was expected to do.

The explanation came quite as a surprise to me, and I think to the rest of the company, but impressed me as being possible and so original that it ought to be made public. It might solve those many instances when similar claims are made by "controls" regarding Jesus and other great historic personalities. The theory of subconscious impersonation, which redounds usually to the discredit of the Medium and the event, is thus ruled out, and a more interesting and reasonable explanation forthcoming.

## SPIRITUALISTS AND JESUS

THE name of Jesus has been removed from hymns in certain Spiritualistic collections, but it cannot be kept out of Spiritualism. There are many Spiritualists who regard Jesus as the great spirit-leader and urge that He should be acknowledged as such; there is a large body of Christian-Spiritualists who revere Him not only as leader but as Saviour (although not necessarily in the orthodox expiatory sense); and there are thousands of Spiritualists in all the Protestant Churches, and not a few in the Roman Catholic Church, who regard Jesus in varying degrees as their Lord and Master.

In many Spiritualist Sunday services—probably in the majority—the name of Jesus is freely used in prayer and address, and seldom is there even a distant approach to want of reverence. In Spiritualist books, also, His name continually recurs; so that it is not surprising to find that in *Waves of Light* (a booklet published by London Spiritual Mission, 2/-, and described as "a message from spirit, written down by

the Scribe," who prefers to remain unknown), Jesus is the theme from beginning to end—His birth, His training, His miracles, His teaching, His death, and His resurrection. The "message" is partly in keeping with orthodox teaching (for instance, as regards His birth), but generally it follows semi-Theosophical lines (as, for instance, in regard to the overshadowing of Jesus by the Christ-spirit), so that whilst it may stir the imagination of all thoughtful readers, it is not likely to escape criticism both from the orthodox and the unorthodox, which may be regarded as a strong point in its favour.

## "THE SILENT VOICE"

Another book about Jesus—in which, strangely enough, the name Jesus does not seem ever to be used, always "Christ"—is *The Silent Voice*, now published in one volume (Bell, 5/-). It consists of a transcript of messages received by an anonymous scribe—a woman—from "The Voice," and these messages deal with many mysteries as well as with such everyday subjects as sin, faith, prayer. "The Voice" speaks most frequently as that of the Christ (the Cosmic Christ, who incarnated in man), but sometimes it speaks as the Father, sometimes as the Holy Spirit—which, as is admitted in the introduction, "is a little confusing at first." Whether readers will be able to believe that the messages of "The Voice" have any real claim to be regarded as coming from such exalted sources will depend on the value they place on the teachings, for no proof is offered other than the teachings. Incidentally, we notice that whilst the divinity of Christ is stressed, the doctrine of the Virgin Birth is dismissed as having "nothing to do with birth on the physical plane," although it is "of deep significance on inner planes." *The Silent Voice* has interest for the instructed reader, but it will be fully appreciated only by the mystic.

G.H.L.

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## SUPER-HETERODYNE

By EUGENE O. BALDWIN, Coaticook, Canada.

*We saw not the angels who met them there;  
The gates of the city we could not see.*

IT is midnight in the valley of the Coaticook. Water under a hundred and fifty foot head is turning dynamos in an almost deafening din. The Pleiades are above the horizon, Cassiopeia near the zenith, and the Hunter's Moon low in the East. We are sitting here in the ravine, in a contemplative mood, wondering what it all means. Where did we come from? Where are we going? What is life?

Old Ben Jonson said: "Life is a joke"; and they buried him standing up, in Westminster Abbey.

The scientist sees a great fact; the philosopher a great reason; and the preacher a great, beneficent Father—or thinks he does. So we read Science, Philosophy and Religion, and wonder what it all means. Poets, whether by innate sense or spiritual propensity, seem to have a clearer conception of the mystic:

I walked in the world with the worldly;  
I craved what the world never gave;  
And I said: "In the world each Ideal  
That shines like a star on life's wave  
Is wrecked on the shores of the real,  
And sleeps like a dream in a grave."

Will there be an end to everything? We don't know; but we know death doesn't end all! For years we have talked with our spirit-daughter. For years we have touched her materialized form. And now, with a low candle-power ruby lamp, dimmed with red tissue paper, and in the presence of a spiritual Medium, *we have seen her*. With these facts—because to us they are more than postulates—let us consider the super-heterodyne principle.

During the Great War, the Germans were transmitting messages on waves so short the Allies could not tap them. Major Armstrong, of Columbia University, with the American Expeditionary Force, suggested incorporating a high frequency oscillator in the receiver, to lower the frequency by counteracting the incoming waves, thereby increasing the wave-length delivered by the receiving set. The test not only tapped the German messages but gave the world a better radio.

Now, the point we want to emphasize is that the combination of two high frequencies, slightly differing in vibration, produces a low frequency—a longer wave-length.

Sitting in a room where two electric fans were running, and noticing they were not identical, it occurred to us they might not be running at the same speed. They were not. While each had sufficient speed to appear translucent when viewed separately, when placed in line and observed simultaneously, an opaque section could be distinctly seen, revolving slowly.

This experience suggested another, similar, but using very high frequency oscillations instead of direct current. This change was made because, in common with many others—including Scientists, Spiritualists, and Occultists—we believe every living thing (not excluding the spirit-world) is in a state of vibration.

Now, since we find this principle both in acoustics and optics, it would not be illogical to expect to visualise spirit-entities by combining the lowest visible mundane light rays, red, vibrating at four hundred trillions per second, with the high frequency astral rays in which our departed function.

As already stated, under these identical conditions, *we saw our spirit-daughter*. She touched us, distributed flowers and chocolates, and conversed with her mother and myself for more than two hours.

Contemplation of these remarkable facts, experienced in the presence of the same Medium, Cartheuser, as those reported last year, when Blanche, our materialized

(Continued at foot of next column).

## SELF-DEFENCE

PROBLEM OF THE YOUNG SAINT WHO SLEW  
A ROBBER

By E. B. GIBBES

WITH reference to the recent correspondence in LIGHT concerning war and whether one is justified in taking life in self-defence, the following extract from *The Great Days of Ephesus* may be of interest. Owing to exigencies of space, it did not appear in the published volume. The whole chapter, however, was reprinted in *The London Forum* for October, 1934.

This chapter describes the capture and escape of Paul and Timothy from robbers on their way to Ephesus. The leader of these robbers had followed them. At a certain point, he overtook them, and Timothy wrestled with him. The script runs as follows:

"Now the young saint was a man of peace who had not shed even the blood of birds or beasts, who had ever sought the peaceful way amidst men of strife.

"Howbeit, we meet the evil that we fear. And it may well pass over us like a wave, so that we cannot choose but wrestle with it, lest we lose all.

"Despite his gentleness, Timothy leaped upon the robber like a young lion. So swift was his coming, the adversary could not thrust at him with a spear, and the two strove with each other in that narrow way.

"Timothy, being a youth and light of foot, gained the advantage. For a space they hung about the edge of the abyss. Then he cast the robber down from the heights into the roaring stream.

"And after the joy of that overcoming had passed, Timothy gazed upon the blood that stained his hands, and he became sore afraid, thinking of the sin of Cain, of the commandment of God.

"He knelt beside Paul, weeping and crying out: 'I have slain this man while he was in the midst of his sins. I have disobeyed the Master, who bade us not meet weapon with weapon, but to meet violence with gentleness, to turn the cheek to the smiter.'

"For a space Paul was silent while he prayed for guidance in the matter of this robber's death.

"Then he said unto Timothy: 'Verily, my son, I may not judge concerning this deed of blood. But my heart telleth me that, in taking the life of thy brother, thou has not sinned according to the commandment given on Mount Sinai, nor hast thou sinned according to the teaching of Christ, inasmuch as thou didst not seek the hurt of thy brother before this hour. Yet, being a man of blood, he came upon thee with intent to slay thee.

"'Thou art not as Cain, for thou didst seek but to save me and to save thine own life. Evil indeed would have been the sin of this dead man if he had gained his end, if he had pierced us with his spear and we had perished.

"'For the desire to kill was in his heart, and in thy heart there was but the desire to preserve our lives. It is a hard matter, and I will pray for guidance in it. Howsoever, in my judgment, thou hast not erred.'

If we accept these remarks, it would seem that Christians are justified in taking part in a war if it is for the purpose of self-defence.

(Continued from previous column).

daughter, took her violin from her mother's lap and played four of her old solos, *staggers the intellect*, and compels us to pause . . .

Nineteen hundred years ago Jesus tried, three times, to make Nicodemus understand: "Ye must be born again"; and the Adventists haven't found out yet that, in the event called Death, one is born out of his own body, as when he came into this world he was born out of another body. But Longfellow, the Mystic, understood, and wrote: "There is no death; what seems so is transition."



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

## A DISCLAIMER

Sir,—Having read in the American Journal for Psychical Research, of February, that I am supposed to have seen a materialised hand at a "Margery" sitting on November 2nd, 1932, may I state that (so far as I can remember without my notes of the sitting) I never saw any supernormal hand, nor did I say I did. As a matter of fact, I have never seen any materialisation of any kind at a "Margery" seance; I have only seen telekinesis and heard the Direct Voice. Had I seen a materialised hand on the occasion mentioned I would have been as thrilled as I was on those occasions when I did so at Rudi and Willi Schneider sittings at Braunau and Vienna. The conditions of the October and November, 1932, "Margery" sittings were not nearly as good (the seance room was very dark) as those of May, 1927, which convinced me of the supernormal nature of the phenomena, which is the reason I never wrote any account of them.

My position with regard to the "Margery" mediumship remains the same as it has been since 1927. I think there is some genuine telekinesis and also that the Direct Voice is supernormal (in fact, I had, I consider, direct proof of this at one informal sitting in 1932), but this does not exclude the possibility of these phenomena being of a normal or, as yet, unexplained nature; and whether the thumb prints are normal or supernormal, there is no getting away from the fact, since Dr. Cummins' examination of the English waxes, that they are those of a living man and not those of Walter, and that Mr. Dudley was not guilty of tampering with or substituting waxes as suggested in the *Proceedings* of the A.S.P.R. An apology is certainly due to him, as he had no access to the English waxes, which have been found identical with those of Mr. X.

MAY C. WALKER.

New York, March 6th.

## THE WATCH AT THE TOMB

Sir—I was interested to read, in *LIGHT* for March 14th, the letters from two correspondents who uphold the statement made in *Paul in Athens* that Roman soldiers guarded the tomb. It would hardly seem possible that the Jews, who were a conquered nation, would be allowed to keep an army of Jewish soldiers. The point in question was raised through an article by the Rev. James Black published in your issue of December 13th, when he quoted from a chapter entitled "The Confession of the Keeper of the Tomb."

I also note the quotations given on March 14th from the Gospels of Nicodemus and Peter, which corroborate the Messenger's narrative. Neither Miss Cummins nor I have read either of these two books.

E. B. GIBBES.

## "PROFESSOR LOW'S CREED"

Sir,—The address given by Prof. Low caused one some difficulty in classification until there rushed into memory Bacon's famous dictum—"Read not to contradict and confuse; nor to believe and take for granted; nor to find talk and discourse, but to weigh and consider." Applying this, and despite such statements as—"For a great number of years I have devoted an immense amount of thought, etc.;" "I have witnessed things;" "I probably studied acoustics more than any man in this country . . . I know the thousand and one details of voice production," etc., etc., Prof. Low may be acquitted from any charge of egotism. And although he chides us about ectoplasm (overlooking electricity and even life), his passing petulance was merely a point of accentuation which he intensifies by remarking: "More people believe in me than in you." Passing from this, he draws our attention to flies, and

completes by pointing to the fact that street thinks. "He really does."

Perhaps Prof. Low caricatures positively he cannot be classed amongst "the kind who stand in admiration before their own greatness and distinction." Therefore, one concludes humour as his objective, and very creditable humour at that. May I be permitted to thank him for moments of real merriment.

A. HUNTER.

## "TELEVOYANCE"

Sir,—In the spiritual world we can, by concentrating upon a kind of mirror, see those we love and what they are doing at times."

If, as I believe, this message (received fifteen years ago) has been confirmed in any publication, it would be evidence of both pre-knowledge and practice of television. But would not televoyance be now a better word to describe this and what is commonly called travelling clairvoyance? It might also include descriptions of persons, usually still in the flesh, at one time referred to as thought forms, and perhaps soothe the indignation of a friend of mine whose surroundings 35 miles distant and occupation at a certain time were described to his wife by a crystal gazer. He called it a nice kind of thing.

H. DREW.

## "WAS IT AN ANGEL"

Sir,—I was interested in reading the story quoted from the *London Evening News* of February 12th, in *LIGHT*, on February 28th. The hero of the story is said to be Sir James Parker; but my family, on the maternal side have always believed the occurrence happened to an ancestor, Philip Carlyon. Every detail is the same, except that, in our story, my ancestor had sheltered from a storm in a barn with the man who was being tried for his life. A cousin of mine has the ring, with date, given to my ancestor by the man who was acquitted by his evidence.

DOROTHEA V. DURELL.

## ANGEL GUIDANCE

Sir,—If we believe in "some plan" as suggested by the Rev. George F. Macleod, in connection with the story he relates (*LIGHT*, February 28th), it follows that "perfect trust"—the age-old exhortation—would seem to be the ideal guiding principle for a "Programme of Living." "Angels" have somewhere been described as: "Spirits mighty and powerful in the Lord; spirits, whose judgment is incorruptible, whose will is unbendable, pure as the flames of the Sun! Such a being is God's gift to us, to go with us through life."

M. C. MERRETT.

## DREAMING IN COLOUR

Sir,—In a letter on dreaming in colour, S. M. Bowley asks if it is possible to find out what proportion do so against those who dream in black and white. My dreams are always in normal colourings, red especially being very vivid when it occurs.

Mearning, Kent Hatch.

HELEN M. FOX.

## "REALITY OF PSYCHIC FORCE"

Sir,—In the issue of *LIGHT*, dated January 10th, 1935, I was much interested in reading the article by Dr. T. Glen Hamilton on the above subject. May I point out, however, that a table seance can be conducted in full electric or other light. Under these conditions, I have seen the table "walk" half-way across a room at word of command, the sitters having to stand up and follow the table with the tips of their fingers only resting thereon. I have also seen a table imitate "dancing" at word of command with so much noise that my wife who was sick in bed in an adjoining room called out to us to stop making such a noise. My daughter was the Medium; without her the table would not move. But why are Mediums necessary?

(Dr.) WM. A. CARDEN.

Worcester, Cape Province, S. Africa.



## Light

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EDITOR ... .. GEORGE H. LETHAM  
ASSISTANT EDITOR ... .. DR. NANDOR FODOR

## As We See It

### TELEPATHY AND SPIRITUALISM

THE belated discovery has been made by the New York correspondent of the London *News-Chronicle* that Telepathy has been scientifically demonstrated by a long series of experiments at Duke University, North Carolina. Readers of LIGHT were informed of these experiments a long time ago; and a detailed description of their origin, technique and purpose, written by Dr. J. B. Rhine, was published months ago in a volume entitled *Extra Sensory Perception*, which was reviewed in LIGHT of January 3rd by Mr. H. F. Prevost Battersby. Still, better late than never; and although late, the *News-Chronicle* correspondent seems to have been one of the first of his group to realise the importance of Dr. Rhine's work and its potential news interest.

A point made by the correspondent is that Dr. Rhine's experiments "had no connection with Spiritualism." No more, he might have added, than a telescope has with astronomy. Telepathy is a psychic faculty which operates apart from, or in addition to the five senses (*extra sensory*), and provides a link between the normal and the supernormal. It is, indeed, believed by scientific inquirers like F. W. H. Myers and Sir Oliver Lodge to be one of the chief means of communication between incarnate and discarnate minds.

Materialistic "die-hards" refuse even yet to admit the possibility of Telepathy, because they realise what the implications of such an admission might be. Dr. Tischner, in his classic work, *Telepathy and Clairvoyance*, quotes a German philosopher, Jodl, as saying: "A direct transmission of ideas from one mind to another, without any perceptible physical method of communication, would indicate the presence of a crack in the very foundations of all our [materialistic] views on nature; and if, because the proofs were so conclusive, we had to recognise its existence, it would lead us to a complete revision of fundamental principles."

Well, that is just what has happened. The proofs provided by Dr. Rhine—as the result of University experiments without the help of any recognised Medium—are conclusive; and when scientists have had time to absorb not only this fact but its implications, they will admit "the crack" and, it may be hoped, set about the "complete revision of fundamental principles."

As Dr. Tischner says in the book already quoted—"It is obvious that once Telepathy and Clairvoyance are accepted, the reign of sense-perception is at an end." Spiritualism teaches that man survives the death

(Continued at foot of next column).

## WHEEL COMES FULL CIRCLE

by H. F. PREVOST BATTERSBY

Introducing Mr. J. D. Beresford, to lecture on "Spiritual Law in the Natural World"

MANY years ago, many more than I care to remember, I was led up, a rather shy youth, to be introduced to a tall and very charming gentleman who had written a book which was being read by the sort of people who didn't as a rule read that sort of book.

The tall gentleman was Prof. Henry Drummond, and the book was *Natural Law in the Spiritual World*.

I am afraid the only "Laws" that interested me at the time were those that governed the playing of certain games. But, living in London, and among the people who had rather surprised themselves by reading Henry Drummond's book—he was, you see, quite a social lion—I heard a great deal about it.

It was hailed as a portent, and, indeed, as even rather more than that. At that time, the spiritually-minded people were supposed to be only just keeping their heads above the flood of Materialism which was being pumped at them by scientists like Huxley and Darwin.

If we were very Material, I don't think most of us noticed it; perhaps one only does notice such things in retrospect. Certainly we did all eat a great deal too much, and went to Church three times on Sunday. But we were not always panicking about the future, and we could stand up to fast bowling. There are, it would seem, certain material compensations for not over-working your psyche.

But the thing Henry Drummond was up against was the attitude of the scientific world to spiritual matters. He said: "I saw why men of Science distrust Theology; why those who have learnt to look on Law as Authority grow cold to it—it was the one Great Exception." Well, that is exactly our own trouble with Science. Spiritualism still is to it what Theology then was—the one Great Exception. And, of course, there aren't, there can't be any exceptions. There is no room for irregular verbs in the grammar of the Cosmos.

"The one thing," said Drummond, "that thinking men were waiting for was the introduction of law among the phenomena of the spiritual world," because "if natural law could be traced in the spiritual world, it would have an important scientific value—it would offer Religion a new credential." Well, that is exactly what Spiritualism is trying to do—to offer Religion a new credential; only the poor dears can't see it.

And now one more quotation to link Drummond's thesis with our subject. "Is there any reason," he asked, "to believe that many of the laws of the spiritual world, hitherto regarded as occupying an entirely separate province, are simply the laws of the natural world? In a word—is the supernatural natural or unnatural?"

One talks of the wheel coming full circle. Can anything be fuller than the shift from "natural law in the spiritual world" to "spiritual law in the natural world."

Yet, if you jostle them together half a dozen times, you will cease to see any difference between them. There is no difference between them. Drummond asked: "Is the supernatural natural or unnatural?" It's neither one nor the other, for it doesn't exist—for all Nature is but the robe that spirit wears.

(Mr. Beresford's lecture is reported on page 179).

of the physical body because he is a spirit-being; and proof is plentiful that Telepathy, Clairvoyance and the Projection of Consciousness are functions of the etheric or soul-body which he possesses even now, and which death does not touch. They are *extra sensory*. They pertain to the soul-body and not to the physical body; and if Man were only a physical body, as Materialists declare, they would be non-existent.



# LOOKING ROUND THE WORLD

## WELCOME ASSURANCE

LIKE thousands of investigators who have gone over the ground before him, Mr. W. A. Call (who contributes an interesting account of his "first contact with the spiritual world" to *LIGHT* this week), has speedily been provided with an answer to the religious zealots (perhaps we should say Devil-zealots) who proclaim in season and out of season that Spiritualism is "of the Devil." The answer is that the results he has secured have been good, and that good is from God and not from the Devil. "If the messages come from the Devil," Mr. Call says in effect, "the Devil has been misjudged, for any person who can bring comfort such as I have received cannot be as black as the Devil has been painted."

Even yet, assurances such as those given by Mr. Call are useful; for, despite the absurdity of the Devil theory, many would-be inquirers are frightened by it. Quite recently, after a meeting, the speaker was questioned anxiously by a minister's widow who was longing to get in touch with her husband, but was afraid that such intercourse was "forbidden."

## WELL-MEANING BUT MISTAKEN

It is really wonderful how popular the Devil is, notwithstanding all that has been done to prove that there is "no such person." In a broadcast talk recently, the Rev. Pat McCormick quoted a friend of his as saying that whilst he had great difficulty in believing in God, he had no difficulty whatever in believing in the Devil—his explanation being that the works of the Devil (evil of every kind) are so appallingly obvious that there is no getting past them.

At any rate, it is certain that certain religious opponents of Spiritualism have great faith in the Devil. Unlike the irrepressible Father Knapp—the conjurer-priest who claims to show that all "spiritistic" phenomena are due to trickery—these zealots (Protestant as well as Roman Catholic) admit that the phenomena are real but declare that they occur in spite of specific prohibition by God: which would seem to indicate that they believe the Devil to be more powerful than God. Spiritualists, of course, know that these well-meaning people are mistaken, and bear with them as best they can.

## "NOT WRONG OR WICKED"

As a contrast to the denunciations of ill-informed clerics of various denominations, it is encouraging to read, in *The Methodist Times*, the cautious commendation of the Rev. Leslie D. Weatherhead, of Leeds, one of Methodism's foremost preachers. Answering a correspondent, Mr. Weatherhead says:

"I do not want to write anything which might seem to criticise the work of research, inquiry, and experiment which *bona fide* Spiritualists are doing. Indeed, I think that no unbiased person can dismiss the writings of men like Sir Oliver Lodge, Sir A. Conan Doyle, Sir William Barrett, Mr. J. Arthur Hill, and Rev. Drayton Thomas.

"Very much work remains to be done, but I think they have established a *prima facie* case. So much so that, if you are a balanced and unhysterical person not easily disturbed emotionally, and if you told me you were going to a seance, I should not feel shocked or horrified or tell you it was wrong or wicked."

Mr. Weatherhead rather spoils this admission by adding: "At the same time, I never recommend folk who have lost their loved ones to seek to make contact with them by the methods practised by Spiritualists." But the admission is there and indicates how the leaven of Spiritualistic knowledge is working, even in the Methodist Church—with the ministry of which, it should be remembered, the Rev. C. Drayton Thomas has been long and honourably connected.

## CHANGES IN WINNIPEG CIRCLE

A RECENT letter from Mrs. Glen Hamilton to Mrs. Hewat McKenzie gives news of the work of the valuable circle in Winnipeg. It seems that there have been changes in the composition of the group which did such remarkable work in securing teleplasmic effects and photographing them. In the circle were five or six non-professional Mediums, used for different purposes. One of the first to be developed was Mary M., who has retired from active participation for the moment. Another, by reason of business, has gone elsewhere.

We hear also, with the greatest regret, of the passing, at Christmas time, suddenly, of heart failure, of Dr. J. A. Hamilton (Glen Hamilton's brother), who from the first was a staunch coadjutor and a keen researcher.

## THE GUIDES REMAIN

Five of the original group remain, including the Medium Mercedes, through whom the "Katie King" teleplasms were produced. The controls and guides of the group (Walter, Stead, Stevenson, Lucy, and others) remain close, trying to build up a new group for further work, which may produce new phenomena.

The communications from those who have given the names of Spurgeon, Livingstone, Stevenson, through many different methods, are unique; and one day, when time allows, we hope Dr. and Mrs. Glen Hamilton will be able to give us the whole story. The last-named communicator, R.L.S., has been true in all his manifestations to the character of the well-loved author, and a new sitter, who has lately joined the circle, seems a particularly acceptable channel; though of a literary turn himself, the matter which claims to come under the Stevenson control has a quality far beyond his own.

Mrs. Glen Hamilton would be grateful if any who have ever heard of communications from Stevenson through any channel would make them known, so that comparison could be made. Mrs. McKenzie or the Editor of *LIGHT* would be very glad to pass on such information. We congratulate the Winnipeg circle on its fine achievement and wish them a continuance under the new grouping.

## CANADIAN POLTERGEIST

From Daysland, a small town in Southern Alberta, Canada, comes a story of a remarkable outbreak of poltergeist activity, of which a little girl is thought to be the unconscious centre. Mr. Thos. D. Morgan (a subscriber to *LIGHT*), who sends us the information, says material objects are moved without visible contact, and sometimes spoons are thrown at visitors. A Roman Catholic Priest, who has been called in, says he is certain that the manifestations are caused by an evil spirit, and there is talk of resort to formal exorcism to rid the afflicted family of their trouble. Mr. Morgan says "the peculiar circumstances in this outpost of the West, away from Spiritualistic meetings, and where the people know nothing of Spiritualism, are worthy of notice." Pictures of the house and of its occupants, and columns about the antics of the "evil spirit" have appeared in the *Edmonton Journal*.

## WINIFRED GRAHAM'S "BEST SELLER"

We are pleased to see in the *Tatler* (March 13th), a fine portrait of Winifred Graham (Mrs. Theodore Cory). The caption reads: "*Hallowmas Abbey*, Winifred Graham's latest, is the best-selling thriller of the season, so far, and so spooky and spine-tingling, as one reviewer has phrased it, as to make him recommend you not to take it to bed. Other people have said that the mystic and dreadful atmosphere is tremendous. All of which means that it is a first-class sensation." We congratulate Mrs. Cory on her success.



## ANCIENT SYMBOLISM

By ISABELLA WRIGHT

(Author of "A Key to a New World")

REV. A. F. WEBLING, in his charming article on "Things Old and New" (LIGHT, December 20th, 1934), has difficulty with the ancient symbolism of certain writings in Genesis: "The seed of the woman shall bruise the serpent's head," the "fall," and the promises to the seed of Abraham.

The Scriptures are written in what is a mystery to those who are uninstructed in the key to the esoteric meaning of symbolism. To understand fully the implications of scriptural allegory is naturally beyond the finite mind, but there is a revelation which makes clear a great portion of the law, the statutes, and the ordinances of ancient times.

This way into the mystery is by entering into the meaning of the Houses of Israel. The whole House of Israel is a zodiacal house of the heavens great enough to accommodate the entire solar system (and all humanity) for two thousand years of time. The actual history of the tribes of Israel is written in a sequence of these Houses of Israel.

We are all fairly familiar with the expectation of the new age, Aquarius, which is obviously opening before us, while the old age is passing away. What was that declining age save the House of Israel which, in its dawning two thousand years ago, saw the birth of Jesus the Christ? Jesus prophesied to the people of his time: "Behold your House is left unto you desolate." This was spoken of the House of Israel (Pisces, the fishes), and the desolation of spiritual knowledge is become now a fulfilment of this prophecy.

The testimony and the law are bound up and hidden from this House of Jacob (Isaiah 8), until the time of the Gentile has ended and the discovery is made that the mystery has been lost.

### TO RECAPTURE THE TRUTH

To recapture the truth, the figures of Genesis must be understood as figures. Abraham stands as the figure of the ONE FATHER. His children, like the sands of the seashore in multitude, live in all generations and in all nationalities. The spiritual individuality of Abraham is found in his children when they, too, make the effort to feed the hungry in "Egypt," and plead for the wicked and dissolute in "Sodom."

The two places of sacrifice which Abraham founds for all humanity are described as coming in the way of his journeyings. Abraham's "young men" are part of the mystery of the figure.

Isaac is the son chosen, out of many orientations of his children, to receive the promised inheritance. Isaac is the second great symbolic figure of the birth of waters. This figure of waters is of the soul or personality-body, the "garment" of the individuality which is the real ego. The personality requires to change for cleansing and purification according to the law of Moses.

Jesus the Christ, Master of the mystery, said: "Ye must be born of water." This birth or baptism of waters is a necessity of the law and, until that is accomplished, the Christ-spirit manifesting in humanity is "straitened." To be born of waters is to have the ascendant of the nativity in zodiacal waters. Isaiah writes: "Blessed ye that sow beside all waters," words which include the three divisions of Cancer, Scorpio, and Pisces, symbolised by the "wells" of Isaac. This blessing is for the immense number of people born of waters into every generation of the world who continue their efforts towards purification of thought and personality.

The third figure is Jacob and his brother, the Twins of Gemini. Jacob, subtle of mind (the activity of intellect), aspiring to higher things, succeeds in obtaining the blessing of Isaac. Jacob reaches out from that third figure (the hand) to the complementary ninth figure

(Continued at foot of next column).

## AURA RADIATION

AT the Edinburgh Psychic College last Friday, Mrs. Bertha Harris, of Chester, spoke of "aura radiation" and its interpretation. The mysterious something, she said, which all forms of life possessed (trees, flowers, animals, birds and human beings), gave an auric condition to each. Everything that came from the human mind was registered in the aura and was seen as colour. In fact, the activities of the brain and the functioning of the mind coloured the aura, and by a close study of these colours one could determine characteristics of each human being. This auric radiation is helpful in diagnosing disease.

The aura might be described as standing out like a coat three sizes too big. As red got deeper in the aura, it indicated strength of character and an ability to fight other people's battles. Too deep red, however, indicated hardness. Pale green indicated a love of nature. Murky green indicated poor health. Dirty grey green indicated fear—fear of everything, including one's self. In people suffering from nervous disease the aura had patches of grey green. The significance attaching to other colours was explained.

The lecture was very interesting and the audience fully appreciated the simple and careful explanation of such a study. The lecture was brought to a close with a demonstration of auric readings. Each proved to be quite correct and accepted as such by the recipient.

There was a crowded attendance. Dr. D. McF. Barker presided.

### SHEFFIELD S.P.R.

A MOST successful meeting of the Sheffield S.P.R. was held in the City Memorial Hall on March 15th.

Mrs. Hewat McKenzie's charming and cultured personality and gift of natural, sane, and homely speech, was very convincing, and held close attention as she surveyed the position of Psychic Research and the new respect accorded to it by science and religion, neither of whom were so sure of their own position. She illustrated and supported her arguments by a wealth of experiences of her own, both at home and abroad, which made her case appear unanswerable.

Mrs. Helen Hughes, now one of our foremost Mediums, gave a very convincing demonstration of her undoubted gifts as a clairaudient Medium, the names, details and messages being invariably accepted by individuals in various parts of the large audience.

In commenting on these, the chairman drew attention to the need for applying the law of probability to such a large number of instances.

The chairman was the President of the Sheffield S.P.R., the Rev. Alfred Hall, M.A., B.D., immediate ex-President for two years of the Unitarian Church of this country, and recently appointed President of an International Association of all Liberal Churches, which has some twenty million adherents. Mr. Hall succeeded the Rev. Dr. Frank Ballard, M.A., B.Sc., etc., as President of the Sheffield S.P.R., which is very fortunate in having such a succession of able and well-known leaders.

O.J.W.

(Continued from previous column).

(the thigh) after great wrestling, symbolic of the mind controlled and directed to spiritual worship. Therefore Jacob is greatly loved by Deity.

These figures are zodiacal, they stand for spirit, soul, and mind; fire, water, air; Leo, Cancer, and Gemini. They are sacred figures with their complementary houses—Aquarius, Capricorn, and Sagittarius.

There is another figure in Genesis called Edom. Edom appears in all generations and in every book of prophecy. Edom is the critic and the figure of the self in humanity.

It is quite an error to suppose that truth has been withheld from the world until now, when Spiritualism has rediscovered that there is no death.



## FOREIGN NOTES

## A NEW PSYCHIC ARTIST

A LARGE symbolic painting, measuring over six feet by four, is attracting much attention in France, according to the *Revue Spirite* for February (Paris). M. Victor Simon, whose work it is, said in reply to questions: "I was a cashier in the Ministerial Offices when an inner voice ordered me to paint a large picture. I was worried, for I knew nothing of either drawing or painting, and was wholly ignorant about colours . . . I was impressed just what to buy and how to proceed . . . First I painted the right side of the picture, from top to bottom, then the left, and finally the centre of the canvas." The correspondent describes the picture as "Strange and magnificent in composition, with the mysterious imprint of the Orient. Arabesques, religious designs, symbols; the inscriptions Love, Hope, Wisdom, Sacrifice, Resurrection. In the centre a cross of finest arabesque; the whole is grandiose, admirable. One is held in rapt contemplation."

## A STRANGE OCCURRENCE

Quoting from *La Presse Marocaine* (28th December, 1934), the *Revue* reports a strange occurrence described by M. Joseph Galula. At a Spiritualist gathering held in December, the President spoke of the effects of a doubting attitude of mind amongst the sitters; whereupon a member of the audience, seated in the front row, enquired whether, in that case, his own attitude would interfere with the success of the seance, seeing that he was a pronounced sceptic. Scarcely had he uttered this word when he was hurled violently from his seat and left lying unconscious upon his back with outstretched arms on the floor. Had he fainted, says the writer, he would inevitably, from the position he was in, have fallen sideways; he did not. A heart attack would have caused him to fall forwards; instead he lay outstretched upon his back. Upon recovering consciousness he was found to be entirely unhurt, his glasses were unbroken, and his black coat was not even dusty from the floor. This man weighed 15 stone, he was in perfect health, and had never known a serious illness; an educated man and a thinker.

## GHOST INSTRUCTS AN ACTOR

In the *Revue Spirite* Belge for February (Liège), Dr. Lucien Graux tells the following story. One night, M. Albert Lambert, of the Comédie Française, was silently going over his part in "Ruy Blas" in his private room, when there entered a man in a long cloak, who was the very image of the Ruy Blas of the title part of the play. The apparition commenced to recite Victor Hugo's verses. Albert Lambert listened with every sense alert; it was as though revelation and enlightenment were coming to him from the other world. When he was afterwards questioned about this vision, the famous actor replied: "You wish to know whether it was an illusion, whether I really saw, or only thought I saw? My emphatic reply is this: I both saw and I heard."

## A YOUNG FRENCH MEDIUM

An eye-witness has sent to the *Neues Wiener Journal* (Vienna, January 7th), an interesting account of a sitting with the young French Medium, Mlle. Remy. The sitters were the guests of Professor Lyonel, and included two well-known University Professors, two medical men, and an engineer, who was in charge of an intricate set of control apparatus, including a camera for infra-red film photography, as well as one that registered even the faintest manifestation of light.

The delicate-looking young girl sat down in an arm-chair and was then put into slight hypnotic sleep. After an interval of only five minutes, Professor Lyonel was touched by a hand and the correspondent by another; then the table on which the sitters' hands were resting was raised by powerful pressure from

below and levitated into the air. The wish was expressed that the hitherto sceptical investigators might be enabled to see what was taking place, and a second later an iridescent ball of blue light appeared close under the ceiling; and the ticking of the light-registering apparatus gave independent evidence of this fact. By the light of this ball of blue, the sitters saw that the table was raised six to seven feet above the floor. The light then sank down over the Medium's chair, revealing the sleeping figure of the young girl; and so profound was this sleep that it was not broken when, next moment, with a loud report, the ball of light burst and disappeared.

The account ends: "There followed ten minutes of expectant waiting, when suddenly the room was filled with the most marvellous but infinitely sad music of a violin. We had seen before the room was darkened that, amongst the instruments on its walls, there was a violin, with its bow beside it. But whose was the masterhand that was now playing it? Certainly not the Medium's, for, under the controlling eyes of the apparatus, she could not leave her seat even for one second without being detected; and the strip of film which I was allowed to examine later on proved that throughout the seance Mlle. Remy had never left her chair. But the photograph also showed a film-like hand hovering in the air, with the delicate tapering fingers of a woman—ethereally delicate, as if from another world than ours."

## COMMUNION WITH NATURE

"It is a lovely imagination responding to the deepest desires, instincts, cravings of spiritual man, that spiritual rapture should find an echo in the material world; that in mental communion with God we should find sensible communion with nature; and that, when the faithful rejoice together, bird and beast, hill and forest, should be not felt only, but *seen* to rejoice along with them. It is not the truth; between us and our environment, whatever links there are, this link is wanting. But the yearning for it, the passion which made Wordsworth cry out for something, even were it the imagination of a pagan, which would make him less 'forlorn,' is natural to man; and simplicity leaps at the lovely fiction of a response. Just here is the opportunity for such alliances between Spiritualism and superstition as are the daily despair of seekers after truth." (Dr. Verrall).

The . . .

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All write in next week's issue.

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### DIARY OF EVENTS

**PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)**

March 26th—Clairvoyance, Mr. T. Wyatt.  
Answers to Questions, Mr. W. H. Evans.

**DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)**

March 27th—Miss Jacqueline.

**LECTURES (Thursdays at 8.15 p.m.), Fortnightly.**

March 28th—See Quest Club announcement below.

**GROUP SEANCES (Fridays at 7 p.m.), limited to 10.**

March 22nd—Miss Lily Thomas.

#### OTHER ACTIVITIES.

**Private sittings** are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

**Diagnosis and Psychometry:** Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

**Classes and Private Sittings for Psychic Development:** Mr. Leigh Hunt.

**Spiritual Healing (Voluntary):** Brig.-Gen. Kemp, C.B., C.M.G., every day. Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

**Devotional Groups for Healing:** Sitters invited. Apply Mr. W. H. Evans.

**Special Assistance to Enquirers:** Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

### QUEST CLUB MEETING.

Friends' House, Euston Road N.W.1.

Thursday, March 28th, at 8 p.m.

*Speaker:* Mr. ERNEST OATEN on "With What Body Do They Come?"  
*Clairaudience:* Mrs. HELEN HUGHES

Miss LIND-AF-HAGEBY will preside. Reserved Seats 2/6, Unreserved 1/-

### L.S.A. AND QUEST CLUB NOTES

MARCH 28th

EVERYTHING looks promising for the meeting at the Friends' Meeting House, Euston Road, to be held on March 28th. The subject of Mr. Oaten's address is one in which all must feel an interest. Knowing that spirit-return is a fact, many wonder in what body our friends "over the way" come to us. That they have bodies we know, for have they not told us so? But what it is, many have wondered. This is a matter which touches everyone, for one day we shall be clothed with a body such as St. Paul speaks of—"a body not made with hands, eternal in the heavens!" That opens up vistas of philosophical speculation, having a bearing upon some ancient eastern doctrines. But a truce to talk. Come and hear Mr. Oaten, who will give us his views about the spiritual body.

Mrs. Helen Hughes will give the messages she receives from those in the other life who will be present to convey to their friends words of comfort and cheer. Miss Lind-af-Hageby, President of the L.S.A. and Quest Club, will preside.

#### "OUR LITTLE BROTHERS"

My note on starting a prayer group for animals has brought many letters from friends and well-wishers, all of whom commend the idea and urge us to start such a group. This is pleasing testimony to the faith that such groups can be of service to our "little brothers," to use a phrase of St. Francis. We are fitting up a room which will be devoted exclusively to this work and will enlarge our scope. As the work continues to grow steadily, many more groups will have to be formed. The love of God is over all His works; it is only we who, in our short-sightedness, put fences around God's love, dividing His kingdom and breeding the sin of separateness. All is one, and all are enfolded in the love of God; all life is His life. Can we, then, despise "the least of these little ones"? Simple logic says

no; how much more then does love—which transcends logic—declare?

#### ABSENT HEALING

It is always interesting to hear what happens to any of our friends who link with us for absent healing. Some, of course, are more sensitive than others, and when they are able to realise that something is being done, it is naturally of great help to them. One of our friends, writing to me recently, gives his impressions as follows:

"On retiring, I can feel the Divine Healers working on the base of my spine. One night it felt as though they were applying a hot bandage across the lower part of my back. It was very comforting, as I am sure that is where the trouble started."

Suggestion? Well, what is suggestion? Does giving a name to a process explain it? Who gives the suggestion? The patient? To whom does he give it—himself? Why, then, does the self not act otherwise? One can, in a measure, realise the amazing powers of the mind, but we also know that mind helps mind, which is merely saying we help one another.

As death does not destroy mind, and our friends live and love and continue to have an interest in us, why should they not help us to recover our health? May they not give the suggestion, or better still, directly stimulate the healing forces in our being so that health may be regained? The one is as reasonable as the other. After all, health should be our normal condition; departure from it should be regarded as an abnormality to be removed as quickly as possible. Anyway, if suggestion acts so that a friend feels as if "a hot bandage is laid across his back," to his great comfort, that is all that matters. The technique is a matter of enquiry, but at the moment we are concentrating on doing the widest possible good that we can.

#### TIMES OF HEALING GROUPS

Mondays, 2.15—2.45, 6.30—7; Tuesdays, 6.45—7.15; Wednesdays, 3.30—4; Thursdays, 7.45—8.15; Fridays, 7.30—8. Obsession and haunted houses group, Saturdays, 3—3.30.

Come and help in this blessed work; be a means of conveying the blessing of God to your fellow men.

W. H. EVANS.

#### BUT GONE BEFORE (A. RONDEAU)

But gone before. Shall I the pathway tread?  
I would where'er her guiding footsteps led.

I know she'll leave a sign upon the way,  
If but of tears, my fainting heart to stay—  
Those tears at parting she so fondly shed.

It was but a whisper, the "farewell" she said,  
Of sorrow deep but naught of fear or dread,  
And ever the voice will seem of yesterday—

But gone before.

That voice shall call the watches; it is not dead;  
The watches of the years as yet unfled,

The guide it was when'er my feet would stray;  
So Death, do not thine awful verdict say  
She hath for ever from me vanished—

But gone before.

EDWARD WALMSLEY.

["But" in the sense of "only."]



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Friday, March 29th, at 5 p.m.—  
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Subject: SPIRITUAL HEALING  
Clairvoyant: Mr. THOMAS WYATT.  
Sun., March 31st. Speaker: Mr. J. B. M'INDOE.  
Clairvoyante: Mrs. HELEN SPIERS.

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PILGRIMAGE AND RECITALS THAT LED FROM IT."  
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SUNDAY, March 24th, 11 a.m.—Mr. GEORGE PRIOR.  
6.30 p.m.—Mr. HORACE LEAF. Address and Clairvoyance  
WEDNESDAY, March 27th, at 7.30 p.m.  
Mrs. E. CLEMENTS. Clairvoyance.  
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11 a.m.—Dr. H. P. Shastri Clairvoyante: Mrs. Esta Cassel  
6.30 p.m.—Mr. Harold Carpenter Clairvoyante: Mrs. Helen Spiers

Sunday, March 31st, at 11 a.m. Mr. ERNEST HUNT  
Clairvoyante: Mrs. Stella Hughes  
Sunday, March 31st, at 6.30 p.m. Rev. C. DRAYTON THOMAS  
Clairvoyant: Mr. George Daisley  
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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.  
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.  
Monday, March 25th—Speaker: Mr. Frank H. Wall  
Clairvoyante: Mrs. Stella Hughes  
Wednesday, March 27th—Speaker: Mr. David Bedbrook  
Clairvoyant: Mr. R. E. Cockersell

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.  
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments  
write to Mrs. Moysey (Hon. Secretary).  
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.  
6.30 p.m.—Open Meeting in the Grotrian Hall.  
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments  
write to Miss Robertson (Hon. Secretary).  
8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of  
the healing faculty.  
Tuesday. Mrs. Livingstone, by appointment.  
2 p.m.—Mrs. Gray's Private Healing Treatment. For  
particulars write to Mrs. Gray.  
2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium,  
by appointment.  
Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall  
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.  
Thursday. Miss Lily Thomas, by appointment.  
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments  
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AT HOME.

Friday, March 22nd, 3.30 p.m.—Mr. ERNEST HUNT.  
Subject: "Multiple Personality"  
Friday, March 29th—Mr. ROBERT KING.  
Wednesday, March 27th, at 3 p.m.—  
Mrs. GARLAND—Circle for Clairvoyance  
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# TEACHING THE YOUNG

## LESSONS FROM THE LIFE OF SIR OLIVER LODGE

WHILE the propagandist work of Spiritualism, generally speaking, concerns itself with the present generation, there is one department which concentrates its activities solely on the future. This is the Lyceum Movement, which plants the seed of a new spiritual age in the minds of the young. In this country it is the British Spiritualists' Lyceum Union; in the United States, the Lyceum Bureau of The National Spiritualist Association which charges itself of this important work. Whoever attended a Sunday School under the aegis of the Lyceum Union cannot fail to be impressed by the splendid teaching which they give. How is it in America?

The February issue of *The National Spiritualist* gives us a glimpse. We find in it the following lesson, prepared by Mrs. Anna W. Wallace, the Superintendent of the Bureau, from Sir Oliver Lodge's *Past Years*, in the form of questions and answers:

### Was he (Sir Oliver) interested in psychic science?

He passed to this subject through slow stages, disliking it, but gradually finding his scepticism overcome.

### What did he find?

A series of facts that he felt had been neglected by scientists, and worthy of his attention. He was not interested in them as bearing on the fact of Survival. He thought it was not possible that man could survive the death of the body. We could never know the truth about such matters; they were better left alone. These things would settle themselves in due time.

### What subject became impressive?

Telepathy; this subject seemed to show a kind of dis-location between mind and body. Mind and body were not inseparably connected; there was a possibility of the survival of personality.

### Who was the first Medium of importance to him?

Mrs. Leonora Piper (1889). The revelation:

- (1) That the personalities of certain people survive;
- (2) That they could communicate, under certain conditions, with us;
- (3) They retained their individuality, their memory and their affection.

### What did this seem to show?

- (1) That there really was a spiritual world, as well as a material world, which hitherto had seemed sufficient;
- (2) the things which appealed to the senses were by no means the whole of existence;
- (3) that the reality of the universe was but dimly

apprehended by us; (4) that our animal senses gave no clue to the wealth of existence operating in the intangible and the unseen.

### Did he call this the realm of the super-natural?

- (1) He called it rather the realm of the super-material;
- (2) brain and mind became disentangled; they were not identified with each other.

### From these studies, what view did he take of the body?

- (1) The body is not the whole of a person; is, indeed, not the most essential part.
- (2) The body is a collection of earthly particles, put together, built up, and used by something higher, more dominant.
- (3) That *something* had to use the body in letting itself be known to the senses; and for impressing that *something* on the material world.

### What is the object of that "something," higher and more dominant?

- (1) It is that something which had to use the material machinery for displaying itself to our senses, and
- (2) for exerting any effect on the material world.

### Has it been easy to find a language to describe the manifestations?

Lodge turned his attention to the experiments of Sir Wm. Crookes and others. He said: they are not the kind of things for which a technical language has been invented; they are more like familiar domestic phenomena of a quite unusual kind. The language used in describing them has to be of a commonplace character, for the events themselves are commonplace.

### How did these phenomena seem to be brought about?

By intelligences akin to our own, of whose presence we are normally unaware; the things that they do are just the same sort of things that we can do.

### What are some of them?

- (1) They carry an object from one room to another;
- (2) they show a hand or face occasionally; that is to say, some material aggregation which is like a hand or a face;
- (3) they speak in ordinary fashion, and send messages to their relations and friends.

### What do they say?

Such ordinary commonplaces as: Good morning, I am glad to see you.

### Even though common-place, are they important?

The answer to this is: Are they true? Do they belong to the universe of fact? If they are true, they must be important.

## IN THE PRESENCE OF DEATH

DYING is absolutely painless—insensibility preceding and anguish of mortal illness ceasing before the close. At the moment of death or physical dissolution, many persons become clairvoyant from the exceedingly rapid rate of visual vibration caused by the spirit effort to withdraw from the body. Scenes of earth life grow dim or disconnected to the dying, and they become conscious of the spiritual luminosity around. The helpful spirits in attendance who are to receive the ascending ones are themselves of such etheric vibration that they are literally beings of light (Devas). The place is filled with the splendours of their presence.

To the clairvoyant eye, the scene is one of beauty and radiance. Likewise, to the clairvoyant ear, the atmosphere is sweet with melodious sounds. The

perceptive faculties of the advanced Spiritualist or Medium would scent sweet odours from the higher realms at such a sacred moment.

In that *waiting hour* for enfranchisement from the mortal conditions to the glories of immortality, the dying, in many instances, vision "the light that never was on land or sea"—invisible to the ordinary (non-clairvoyant) watchers present.—(P. S. ACHARYA, in *The Kalpaka*, India, for January).

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